

930-70

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Must Remain in  
Transcription Room

Mr. Ryland: So, now we can start. Huh? And what kind of questions are there now that we can talk about?

Q: Well, I've been reading about Tibet and that raised the question of what part of us is India and what are these high protrusions that cause earthquakes on our earth?

Mr. Ryland: Where the monks are, eh? Before that of course there are, really, the three other parts, Huh? Atlantis, and Lemnania and Figliamish. And then there is the difficulty and the high mountains are the difficulty to get to India. It is far. It is to indicate the difficulty also in development in work. That the three--the do, re, me of that octave can be reached fairly well. Based on curiosity and initial attempts but that then one runs into trouble and that is exhausting and the difficulty then is overbridging that particular period. So that one then comes to the real thing that is in you.

So far it's only periphery, except of course, Atlantis which is an essence which has sunk. But the other two are ordinary emotional center, feeling center, and ordinary intellectual center--Lemnania and Figliamish. And then one has to go across into something in order to come to a higher quality of either emotion or intellect. And it is coming from Tibet, crossing the mountains, getting into India, which then represents, again, the emotional center. You see, if you take a little schematic indication of what man is, with the six squares, you remember we talked about that, do re me, me being up on top, with fa the bridge from here to here, and then back from higher intellectual, higher emotional centers. Do re me - fa- so la si. That means then that that that would be the development of man as he should have developed, which he isn't, and that the overbridging or the difficulty of fa to go from his formulatory to his what he now uses to formulate but what could become the seat of an objectivity, usually doesn't exist because they get stuck in not being able to cross the mountains. And of those that try

they very often are put on a detour and get then diverted, and think that by excluding everything of ordinary life that they can reach for them, then, the kingdom of God. Those are the monks. They try in many different ways to negate ordinary life and they hope then, by means of that, to reach salvation. And usually the only description for them is that they are really silly although they mean well. That takes the place, you might say, of getting shipwrecked in crossing the mountains.

Q: But the pearl of great prize was across the mountain.

Mr. Nyland: Yes. Many of the things that are across the mountains are, of course, as indicated the pearl can pass for it, but also the golden stag ( ) and the holy grail into a elixer of life. All of these things, alchemically or philosophically or sometimes historically, they indicate the same thing, trying to find that what is in accordance with Vedanta, that what is beyond all action that what is in the midst of activity, that what is real, that what is always in back of something that is not expressed and that cannot always be felt but nevertheless of which one has a realization that it exists. And for that business is ready to go through many difficulties before the distance is covered. And after having crossed the mountains, the attempts that then have to be made are of a different kind because they have to do with the development of a higher intellectual and higher emotional center and also that sex becomes a real creative center instead of a procreative center. So all of that then finds itself in the use of energies which are not available to man untill he comes across certain things and then, all of a sudden finds himself in a higher level. It does not mean that he knows how to handle it but at least there is the possibility that he has reached, at times, a state of consciousness in which he knows, and a state of feeling in which there is no further argument and a state of creation in which he knows that he is doing the right thing.

The six parts of man, from this standpoint of relativity, only three exist.

But, you remember, we talked once about that question of relativity because that sixth part also can represent man as he is at the present time. In the form of digestion for instance, so that at "mi" air comes in. This is what Ouspensky has in the diagram. "Mi" comes in at that time and helps to overbridge it and then simply, in way it means a further development of the digestion of food after the point of "si - da" where "si" then becomes ordinary sex center. But that has no - thing to do with the higher development of an intellectual or an emotional; It has to do with a different kind of function.

In the beginning it is just a preliminary one, sometimes the question of air that one can consider the "do, re mi" as a period of gestation and that the moment of birth indicates the moment when air comes in from the outside; when the little it starts to breath it is at a past state and that helps it to form further possibilities for the development of intellect as mental functions and an emotional kind which is a little different from what it was originally as an infant, now growing up further, and then the formation of sex center is a matter for further reproduction. So the relativity it is how one places the diagram of that kind depends entirely on the kind of measure you first want to use in order to illustrate what you want to say. So when we talk about India and such countries ( ) with America, it has a different kind of connotation, it is partly understood and partly in existence and the other part has to be worked on. The "do, re, mi" of man exists. But that what is a little pondering, it does not really function an it is always a little bit like -- you might compare it with the reflex light of the moon because of the sun. There is always something that exists still, also of a higher emotional center. But it is not developed at all and if one doesn't know where it belongs it is really staying there. That higher emotional center is comparable to the development of man in the "do, re, mi" of Kerdjian or what Ouspensky tries to indicate as man number four. It's not very clear but at least man number four is still a part of ordinary man only it is a very specialized way of feeling about the possibility of oneself. It means in this man number four,

"do, re, mi", which is really, emotionally, the "la" of that other development. It is only indicated as a potentiality and it exists as such, but it is not developed and it can only develop to its full grownness as it were when it has the possibility there of introducing elements of objectivity. So man number four is part of man. But out of the totality of men are very few who have a man number four although it is there, it is then merged with the "so, la, si" or ordinary life.

You see, "do, re, me, <sup>fa</sup>so, la si" simply means development of intellect in "so" and of "la" in ordinary emotions and feelings and in "si" again sex, that runs parallel to the "do, re, mi" of Kerdjian. But the emphasis is not on the "do, re, mi" of Kerdjian, it is, again, on man number one, two and three. But that's also ordinary life, and such people never will become interested in work. For interest in work one has to have something in his "do, re, mi" of feeling, something that is, you might say, not developed at all but it gives an indication of the possibility and usually ends up with questioning of that what exists of man's physical being as represented by a doctor. So it has to be something in his feelings that makes him wish for something else, hoping that the possibility exists. But otherwise it's completely potential, there is no development and it dies also. For when a man dies physically the "do, re, mi" of Kerdjian also dies and the same way with his mind.

The possibility of further existing and existing after death depends on how much of man has crossed that particular line going over into the conscious ( ). It is: how free is he, how much does he wish to do regarding himself and how much has he actually ( ) even to be impartial.

Q: Is the crossing of this line a permanent crossing or is...

Mr. Nyland: No. It goes back and forth and its not even a line -- it's a broad road, it's a twilight zone.

Q: Yes.

Mr. Nyland: So it goes every once and awhile up and down. It's like if you go to picture, it's like the protuberance of the sun. You see the sun has a circumference.

but a protuberance comes out once in awhile and goes back. It's exactly the same. It is just extending because of certain happy circumstances or even because of work that one lifts oneself up or that one is a little above the line. One sees then. But the point of gravity of the bottom triangle is so great that immediately it goes back again.

So the beginning of work, the beginning of that kind of consciousness is dependent very much on how many of these are there. When there are many then you have an advantage because when it falls back it meets something else that comes up. You see this is how the equilibrium changes, dependant on quantity. If there are just a few it comes up and it goes down. But when there are many of them, this one comes up, another one comes up and prevents the other one from coming down. And that establishes a kind of layer of equilibrium above the line.

It's not permanent. The permanency is only reached when really the "so,la,si" of Kesdjian is there. That is where permanency starts, then one can count on it. If you remember the triangles, the "so,la,si" of Kesdjian parallel to the "do,re,mi" of intellect. It really has to be there. One can be committed but there's no permanency. You know, the permanency means that it is there anytime. Whenever one wishes it is there. The preliminary period is, "I wish," "I still have to make it." "I can make it." When I'm committed I can make it, there is no doubt but it is not there.

Once you remember I compared it to a telephone which is there at anytime you wish. That doesn't mean you use it all the time but if the instrument is correct anytime you wish to talk there is the telephone for you to use. The other picture would be that at anytime I want a telephone I would have to have the telephone put in first. And then of course I could use it.

Yes, that is really the difference. But you see it is a difference which we when one says about permanency you talk about infinite qualities and that is the difference between finiteness and infinity. When it is infinity it means everywhere and always; when ~~it~~ it is still finite it has the possibility that you will

run into an emptiness. When it is infinity it is here, now. Not after awhile, not even after crossing your leg. It simply means it is now, already, above or below the line, it permeates. So permanency means that consciousness has permeated unconsciousness.

It comes to the same thing as something I said some time ago about "I" joining in, merging again with it, so it is true participation in which consciousness remains in existence. And then with enough dexterity, which you might say is experimentation, then permanency starts. But that has to be the "do, re, me" of the intellect. Before it is permanent it has to be at "fa" of intellect and at "si, do" of Kesdjian. That's where the permanent part starts. It is also in the enneagram the point nine again. Because the first time around in the enneagram it's still impermanent. If you'll remember the three bodies in the enneagram: from nine to six, from three to nine and from six to three. The point nine is exactly half of the intellectual body and that is "fa", and so when it goes over to the second circle then it has permanency. But before it reaches nine it is still impermanent. It has a high grade of development but it is not something as yet one can count on. It is really the entry into, you might say, the Kingdom of Heaven. It is at "fa" and only at that "fa" of intellect that it is possible to create conditions. You see, if it is not permanent one cannot create them and creation of such conditions for conscious labor and intentional suffering is exactly at that "fa" but that is fed by the "si, do" of Kesdjian. And "si, do" of Kesdjian, when that is free then emotions are free to create a wish, to create conditions.

It's a very interesting little triangle that is formed of the big triangle of which the sides are "si, si, do" of Kesdjian, "fa" of intellect and the new "do", or rather the "si, do" of intellect, is a little bit of a triangle ( ). That is the entrance wedge into the new cycle. It is really the wedge into wish. One goes from self-consciousness into cosmic consciousness.

Q: I can see this though from the "so, do" of Kesdjian and the "fa" of the intellect.

Mr. Nyland: Yes.

there must be a reason why he is going there, otherwise he would be floating like a bird.

You see, when man is a man it means he has an obligation of a certain kind and that first has to be understood. When he now wants to negate his physical body it's quite all right, he says it is nothing and I don't feel it any more and I'll starve. And that that what makes him do that and his real desire of unity with something what is higher is of course laudable, and when he does it he does, but he is not sent back to earth. I would almost say that that's the kind of punishment for such people. They misunderstand the purpose of why they have been born but God cannot refuse them entrance to a higher level of being because they have sacrificed practically everything of their lives in order to gain something of higher value. But God will never give them a task. They will remain and they will live on a higher level and they will fulfill, most likely, menial tasks, if you like. That is if one wants to consider that level of existence in similar terms as a level of existence on earth. One can say it's a planetary existence or it may be even a solar existence because we do not know how much sacrifice that such people, such monks actually have gone through and how much they have really suffered. And there is no question about the suffering because one does not die to one's body that easily. But it's simply a result of considering everything that the body is as earthly then, sometimes it's called sinful and sometimes it's called "that what keeps us to earth." And you see, in principle it's correct because that is the situation of man -- that his life at the present time is bound to earth.

But really if he understands his life enough he should be happy to be free from it so he should be happy to die. So that life that is in him then can be reunited with that where it came from because that is really the purpose that his life now being in prison is set free.

So the idea of a monk wanting to sacrifice, same as as a yoga, same way as a fakir, wanting to sacrifice certain things that are now in the way and in order to free that form of life which is higher or rather which is a real form of life

I think is quite correct but they are not fulfilling an obligation, they don't understand what obligation is. To be as a man first and then in fulfilling that kind of a function to reach freedom. Because one can reach freedom of course in different ways. One is by negating the body and hoping then that that what still could remain in existence will remain and does not need the body. It has again to do with man number four. If he doesn't go through any particular sacrifices if he doesn't suffer enough for it he remains four and he dies as four. After sometime he will be simply--he will be forgotten.

Well, if there is something in him that strives towards the wish of freedom for himself, that is then willing to give up many things that are now wants that have kept him in bondage, then there is something else in this man which wishes for a possibility of a higher form of life. Then he, if he kills his body does not leave the earth just like this and returns to it or does not go away from it. Something of him will actually go up and live on a different kind of a level. Same way as a yoga, same as a fikir. There's a tremendous amount of real wish and giving up an enormous amount of that kind of bondage because actually it isn't that easy. There's a long period of suffering, punishment and negation of one's self. And that has to be rewarded because something is there that is real in such a way. And when it is then real and his body is not functioning any longer it then starts to live at a certain higher level as a form of life perhaps more or less associated with whatever the man was in a different kind of form of density but nevertheless still separated from the totality of all life. And as such you might say he has the beginning of a soul, not in Gurdjieffian terms "completed" but at least a soul. And his Endlessness will notice it and for that purgatory was created. In that you might say, you might call it in that story. That is, in that frame of relativity. That is, when a man does what will happen to that what he really is, when it is sufficiently, has been sufficiently in touch with consciousness, something must remain in existence and perhaps it will be as his Kerdjianian body returning then to a certain planet, it is a planetary level, purgatory is a planet, where he can live and where that kind of a soul is called because it has already a little



bit of a soul, can then perfect himself. If that happens, that is if he then follows very much the same kind of rules as man follows on earth in order to become objective, that same kind of development exists on purgatory or it exists on different planetary levels. Kesdjian is then in that respect very much like physical body. And again it has certain bonds, that is it is binding that what is real soul.

Now a man can remain then a man on a higher level if he reaches it. This is of course then the hope for anyone who kills his body. But if for some reason or other that is not sufficiently developed, then he has made a miscalculation. And during the detour he has worn out too much without being able to create that what could become for him more permanent, not entirely permanent, still subject to change. And the purgatory level will mean at that time, such a time, that man will have a second chance. You can say it is foreordained by his Endlessness as something that is necessary for the maintenance on that level. So that that part of the soul still fulfills a very definite function.

In general it is not normal for man to do it or to live like a monk. I say it is called a silly saint because it is not an understanding of real saintliness. And I say it is not normal because it is almost like a sickness. It's like extreme fanaticism and one knows that being a fanatic one is quite willing to pay for it. And to pay with one's whole life. But unfortunately of course, out of the direction where a man should go, that's why I call it a detour, it doesn't lead to a full-grown man. When a full-grown man, emotionally and intellectually developed, comes to the point of his development, to the "do, re, mi" of intellect and the "si, so" of his Kesdjianian body, he then has fulfilled the obligation of the "sa, do" of his physical body. At that moment when he is there, that is when he could set out to become permanent or when he is willing to create conditions for him which make him suffer, he has then freedom from earth and he has freedom from his body. At that time he has a choice to leave it or not. If for some reason or other, he feels it is necessary to continue to live he will stay on earth. If he thinks that he has fulfilled his function, that he is finished with his ordinary body, that he doesn't need it because

his Kesdjian is sufficiently grown, he could simply, I mean not killing his body because that has nothing to do with it, disappear. It's a form of ascension to heaven. But you see a monk who does that on his own has not asked God if it is right in that sense, he has not said "not my will but thine," he has said "my will" and he has interpreted it in the direction that he thinks it is God's will. That is why God cannot use him not in the way he is, if he goes through Purgatory he will be atoned. If he doesn't go through Purgatory it is lost. And as I say after a little while not even God will remember it. God doesn't keep a card file of such people. He does of those who are in Purgatory and quite definitely he will of those who become souls.

Then again I say how far away we are from it. But it's interesting as perspective you see. If one wants to consider the universe or the totality of all things as a very definite organized scheme, with laws or with a guiding spirit, it is a satisfactory concept. And I think for most people it is necessary to have it because they have a, really couldn't live without it. I don't think it is essential for all, I think it is possible to live in oneness without having to make a form of it or without creating concepts that are more or less understandable in the terminology of earth. I think it is possible to live on a different kind of level without even wishing to express it or wishing for form and that of course belongs to a level of Kesdjianian existence, emotional body, and soul body. And for that reason then "so,la,si" of Kesdjian is aspiration and inspiration and "somdo" silence you remember. That is, one is not interested in words, what one feels and one knows it then to be there. It happens on earth sometimes that that is reached but by accident. Then again it is like the protuberance which happens to reach to the "si,do" of Kesdjian. But it does not apply any further to soul body. Soul body when it starts on its own journey can choose between formation of words or not. It has that kind of freedom. The silence is not a necessity. The silence can be there but also permanence can be there. As a matter of fact any kind of a form can be chosen for any one as man number seven which is the little triangle we talked about, to return to

earth in any form he wishes.

Well, again it is a little theoretical isn't it? But what is life now, hhh? How do you like the changing of the Tuesday into Friday, make two different character groups characteristics. It is very good if you can.

Q: I think it's a good idea.

Mr. Nyland: It will work out and it will work out to your advantage. Because those who come to both will have to have a different attitude from one evening to the other.

Q: We talked about that last Tuesday night although we didn't tape it. We played for the group that was there that portion of your tape last week where you talked about behavior and attitude prior to and during the Tuesday meeting. I felt that we needed that reminder, also that kind of purpose and dedication.

Mr. Nyland: Who was there?

Q: Well, Andy and Thelma were not there, they had a guest that night but, let's see: Margaret, Barbara, Bob, David, and myself.

Q: We had it at my place.

Q: Yes.

Mr. Nyland: Good.

Q: And the plan change very very quickly! Thelma called and said that something unexpected came up and they couldn't have the meeting here. So quick I had to come over here and pick up the tape, bring it back home and everybody came here first and had to be told...

Mr. Nyland: Quick, quick...

Q: And I told Ross it was a good thing for me because it upset me. All of a sudden I found that it was a nice habit to get into to come over here on Tuesday nights and Friday nights. They stay home, I go and all of a sudden I had to stay home. They came to my place.

Mr. Nyland: And then you had to talk of probably having them go.

Q: Uh, no they left ( ).

Mr. Nyland: That's always the advantage when you take somebody out to lunch! If he goes to ( ) you can leave but if he comes to you you are settled with him.

The notes of this last Friday I explained to Andy were delayed and that is why I had to bring them. Otherwise you would have had them maybe yesterday already. Is there anything in it that we want to talk about? I must say I forgot because I do not remember now exactly. Right after that I had a Berkeley tape and after that I had another Boston tape so I have friends to look after. Let me read it.

(General hubbub)

That is unique you never have that, that the notes that I write I come over and read them. Now you will hear how I wish to read them.

Q: Not only does he deliver them...

Mr. Nyland: He deliberately read it!

Now that was on a Friday. A 130. You had quite a number of people there. Who is this Ed Strobel?

Q: He was new, Bonny brought him that night for the first time.

Mr. Nyland: But Bonny wasn't there, oh yes, Bonny was there. Yeah Margo ( ). Jim, Jim was there, huh? "Margaret reads notes on A 128 and finishes them. This tape of yours, A 130 I got only today, Tuesday. Discussion of when to play New York tapes: let's talk about the pros and cons of when I'm there."

Here I am. Maybe we can talk about it. Because you had quite a conversation there that you couldn't settle and some said don't let's have a tape - let's take it home, and the others said..the question did come up I think from some remark after you've had a meeting and then a tape at the time when you're tired you can't listen to it. And then Margaret I think brought up this question of when you get together here and with such an influx of statements, questions and discussion and so forth, it's too bad to have a tape. Let the people talk first and then maybe the tape. Well, really what is the conclusion you have reached because there are different ways of looking at it of course.

Also the time question came up: how long does it take? Of course I agree. At the same time my feeling about Tuesday and only Tuesday, the other evenings whatever you do including Friday are a little different. Tuesday should be for me, and as you know I try to make it in New York the same way and we do the same in Boston and also in Berkeley, it's an exceptional day of the week. It is a day and an evening in which everyone belonging together, wanting to work or where they are committed to work with that kind of a group who really is honest and serious about it, devotes that evening to work in whatever form and it doesn't matter how long it lasts.

I do not know, maybe you don't remember and maybe I never have said anything about it, that it is not right entirely to compare it to situations we have gone through with Orage or what we did with Gurdjieff or even what happened at Fontainebleau. But it would be interesting to compare to a certain extent because I remember when Orage came and gave really his first lecture, this was of course after Gurdjieff had been there but there was very little discussion of certain kind of Gurdjieff didn't talk to much and it was ( ). When Orage came at the end of '24 after Gurdjieff's accident he gave an introductory lecture at uh, I forgot, some kind of a little theater in any event, to which several of us were invited and those who hung together and were interested in ideas and I remember that particular evening or Orage, he talked for two hours, he talked about something that was so entirely new and so elucidating and gave such a marvellous insight of how things were connected and could be made possible for understanding that I was excited like hell. I remember walking home when it broke up on Lexington Avenue, going down to where we lived and I was so elated and I remember making a statement which you may know that, "if that man can help me to sleep less I'm all for it." Well, I meant it in a physical sense because at that time I had the feeling that there was so much that I had to do I just couldn't find time for it, when I was an avid reader I was interested in a tremendous number of different things. So I needed more time and if he could only make me sleep two or three hours I., well, it turned out to be quite a good state-

ment because it had to do with sleep. And I remember from that time on the excitement that Orage then could create, partly, you might say, because it was Orage but surely a great deal it was because of the ideas -- the way they were presented and also the way the ideas were. That there was something and that we would have gone to the end of the world to find out more about it and every time that Orage would give his talk and in the beginning maybe I was quite impressionable and was in a particular state where I was susceptible to them. We met at the studio of Horace Mann who was a painter, a portrait painter, had a studio on 67th Street and a very nice studio, a duplex and so forth and we had a group of about ten or fifteen people, mostly gotten together because of, we did it, I asked Orage would he want to come, he said "if you make a group of ten people, I'll come." And it became one of the best groups that Orage had. Fortunately we had good people in it and he used to come about five or five-thirty and then would appear just exactly when gradually the sun would go down, and he would continue to talk without light on and you'd hear him talk and it was twilight. The tremendous effect that that had on me was something that was an eye opener in so many different directions. It simply meant that I would have done anything, it wouldn't matter at all! We would sit up, we would walk around, we would wait, we would go here there it wouldn't matter, one o'clock, two o'clock, three o'clock, what was the difference? Here was something beautiful!

Now to compare it with Gurdjieff when he was there probably is not fair because after all Gurdjieff was Gurdjieff but what we had to go through in order to get out of Gurdjieff whatever he could give, day after day this went on for three solid months, day after day for those who were, let's say a little initiates, who could sit at his feet or were invited to lunch. Early in the morning we had a little bit of chance to do some of our own work and then at twelve o'clock there was lunch and it lasted till three thirty. Sometimes it had to be prepared. At three-thirty you could go back to your office and try, hurry up to sign maybe

a few letters but you were supposed to be back again by six. Many times we had movements for one hour and a half or an hour, after that we would go up to his apartment, we would have some talk maybe and then gradually on to dinner it was at eleven o'clock. We didn't finish dinner with all the different toasts until one o'clock and then there was still readings so we didn't get to bed until three or four o'clock. And this went on during the period that Gurdjieff was there without any exceptions. And when he was not there we had readings, we got together and we sat up until all hours in the morning in order to finish a chapter because it had been started and we had to stay there.

Well, it was an extremely useful period, it was something that certainly I will not forget but it also was of such use that for that one evening and with Gurdjieff every evening and how tired we got and how we had to drink and how we had to take care of this that and the other, <sup>but</sup> it was a time of course (

). But with Orage it was very much like that. It was something that was created apparently for us and there is no question any more about that.

So when I heard on that tape that we have to go home and so forth I thought that what the hell, go home. Here is something you don't find. I don't know where! You cannot get anywhere as far as I'm concerned, you can't get it out of any book. You can read if you like "All and Everything" and Ouspensky, Fritz Peters and so forth but you won't get it, a little bit of an interpretation as I happen to give in some way or other and to some extent you might say from the condensed material which is probably not so easy to understand but nevertheless it can bombard you and you have to use it. And you must not even think of time and at ten o'clock, eleven o'clock and only when you drop down because you are too sleepy you're entitled to go home. I tell you this for one evening, that is Tuesday because that is what maintains a group. The rest is all right, you can relate it any way you like but for Tuesday don't consider time. You start and you work and you talk and you have a tape and you talk some more and you make notes and you discuss and you go home in a certain state. Work is important and if you don't get to these points you will not

be able to even to give that kind of enthusiasm to anyone else. It's got to be like that so much alive that you will look forward to it and you will say how often did I look forward to ...tonight Orage will be there! And while I was tiered myself I don't mind, say I collected money at the door and I sat on a chair in an impossible position and there was no entertainment and Orage would be there and I would be sitting here and the nice audience there and it went on for two hours or so and Orage speaking extempor...how do you call it? extemporaneously. Thank you very much. And a question would come up and I would sit there in the eyes of everybody and every once in awhile I would fall asleep and all of a sudden I would wake up and look around ~~me~~ to tell people that I hadn't fallen asleep at all. And then I just concentrated ~~in~~ listening to what Orage had to say.

I know what is is to be tired! And I know what is required for that kind of thing because exactly that. I said sometimes put matchsticks so that your eyelids don't fall. But at least try to take in what you can because why, if you don't what happens? It is considered just exactly like a little bit of Zen of something that you can read here and there. What you can't. It is a relating of words on your own part with each other and you talk about what is your experiences that day, the day before, what are you going to do tommorrow, how will you be tomorow, what can you profit at the present time from a conglomeration of people who are all in the same kind of direction wanting to do this and that and are honest and ~~serious~~ and really wanting to find out what is the truth about this. They can help so you don't talk about time. You talk until as I say you fall asleep. And then what happens you get three hours sleep then a day. All right so the next day at your office you are a little bit too tired and you have a hell of a time getting up in the morning. Okay, that is the payment. The payment is that you exhaust the possibility so that you take it in and then it becomes part of you it will never become part of you if you just do it almost ( ) of something that happens and you now yes, we ought to go there. That is why I say don't feel that you have to come to more than one



meeting unless you want it and if you're Tuesday is that kind of an evening, all right then that is the evening, spend it and that is work! And then if you don't want to come to Friday for for some reason or other you cannot do it, well you ought to arrange the rest of your time in order to suit your own conveniences or your own desires to go to sleep or what -- okay, but on Tuesday it's a different thing.

Now I'm saying that if I were here I would make you sit up till three o'clock. No question! I would hold you and perhaps could hold you to some extent because there is that, perhaps that kind of a possibility and the presence of someone, because I know I am alive and you couldn't miss it. So it isn't there, I know. I'm sorry it isn't there. The next best thing, which is a very poor substitute, is a tape. But a tape has also material on it that you won't touch for the next ten fifteen maybe twenty years and it is there and what you can take from it you must take from it. But the levels of the groups at the present time in New York are pretty high because they are based on a great deal of information and a great deal of work.

Now what is there among you at the present time that can match it? Nothing! You can talk about yourself of course, and you have to but it is not a question of material that you can derive from some meeting in New York particularly since you are gathering on Tuesdays and Friday meetings. There is something in that kind of a thing, like it or not, that is worth while and I'll be the first and the last one to say it without any particular reason for being vain or idle or nonsensical about it. It is material that is there that you cannot get anywhere else and you cannot buy it. And it will not be available anymore in not too long. Some day maybe I will draw all tapes. Maybe it is necessary to tell people that it is not going to last, that something has to be done now and not later and not hoping for tomorrow. Now is the time to take it, now you take it and give it a chance for six months or one year, like that. Really, to do something extraordinary, not just like any other kind of a thing. Extraordi-

nary! Here is Gurdjieff! What was his life, why did he live? What did he try to do, what did he want to give us? What did he want to warn us for? What is the possibility for us?

Concentrate much more. So I couldn't understand it. Take a tape and listen to it. Talk as you wish before, all right! Talk about the tape. What the hell was he talking about! I I couldn't understand that question, so and so is nonsense! Or, yah, that is something I have experienced. And he gave that kind of an answer? What for? And what tasks? And why that task for that person? Who is this person? You don't live with us. It is still too much. Let's call it Seattle. All right. I can understand it. But I'm trying to do my damnest to draw you in! To get you together, that we work together! I write these notes in order to give an idea, not only that I've written them but that I listen to them! Then I sit there and I try to -- so and so speaks and for what? And I try and find the gist of what the person has said and I try to link up something with it that perhaps I think might be useful. Sometimes as you know I listen to the tape twice in order to get first the feeling of the meeting and then to go in detail. But I don't mind if it takes time. Of course not, it has to be done at a certain time so maybe there is a certain dead-line with it in order to give you an opportunity of getting those notes back before the next meeting.

But you see there is energy that goes into them. And of course there is love that goes into them, you also know that. And it is love that I wish because, what is your life and what would my life be if, if that what makes me alive couldn't be given? It is a necessity for me. But then when it is like that you see you also have to, a little bit look at it like, like when Orage explains about the diagram on a little blackboard with chalk. And I got out of that something that I then said to myself, "and even God has to work!"

And it has kept with me all the time. How beautiful then Orage with his particular style and his way of saying things. How he could illustrate such things and how it penetrated at that time, and how it still is very much alive.

I know you have a handicap, I know that by now. But it is not so much of a handicap and still I think you do not exhaust as yet what you possibly could derive from it. A new wind of something that is fresh, something that is very much alive. And particularly to those who are younger. See it is sometimes very lovely because I see this striving Sherry, Bob, or David to take those as the younger ones, sometimes Margaret, it's a little in between, as against Andy and Ross and Thelma. They give a certain maturity, you give a certain, almost audacity, and you cannot do this and you cannot do that. All right, you cannot do this, it is logical. Who can? But out of this group you can make something. You can really make something very much alive so that it will be a pleasure to come because it is food, it is something you must look forward to to be fed and it has to be that kind of a hunger. When you do that on Tuesday, and you exchange that and you get fed, then you have to give on Friday. And you have to get many more people!

Children, we've talked about it before. Maybe with Andy and Ross, difficulty with office, so you tried Scott and you tried someone else and so forth, maybe that didn't work out so well but you, you you you. Now, where are your friends? What's the difficulty to talk about the necessity of some kind of spiritual, religious development. Not necessarily on the surface, not this God-damned hollowness that is at the present time we witness all over the place. The stupidity of being published and all the rest that is set up as food -- for what? Where are you and your friends? I know it was perhaps a little different in 1920 I think. We have deteriorated as a whole, I think we are less people, we have the same trouble of course as in New York, the trouble that exists everywhere, but for every ten one of us. Not one evening on Wednesday goes by, we have ten new people! And the groups now are fifty, sixty with older people coming and several coming every God-damned night! Monday, Tuesday, Wednesday, sometimes Thursday going to Boston on Friday, and when that goes over into Brewster Saturday and Sunday, that's a whole week.

So what happens to them? They have no time to wash their stockings or gloves or what...they come. And maybe come for some time and maybe not, and maybe I say sometimes don't come because you have to digest a little more. But this is like devotion. It's not me, don't think that now for a moment. Of course I attract people. I know that well enough. But the ideas are the ones that stand on their own feet, and the sincerity and the honesty with which one can start to talk about it and to some extent a little lightness so that you don't scare them away. But you must adapt yourself to whatever their thoughts are, whatever they happen to be thinking about and it may not be Gurdjieff and it may not be consciousness and may not be objectivity, it may be something entirely different.

Wednesday, Wednesday, you know we talk about almost anything under the sun, it usually ends up by talking about Gurdjieff because there are fortunately enough people who want to know something about it so that I would almost say it deteriorates in the direction of Gurdjieff. I mean by that the difference from what I would naturally want. I would like to have a little bit of maybe flippancy here or maybe a little lightness at a different kind of subject but if you take all together all the Wednesday meetings we've had quite a number of subjects that have nothing to do with work on yourself.

But you see, you have to plan. You have to work together much more. You have to discuss it much more among yourselves. And I call it, younger element you have to speak up. You have to say and the others will also answer you in your way but you must insist and don't be, there's a German word ( ) often said when one is thunderstruck because someone happens to be older and you, you don't dare to say certain things that are spontaneous you see. You must not, not be afraid. Because the older, it does not matter, they have towards it more maturity but their insights sometimes can come from spontaneity and it will not come sometimes from either too much of a certain intellect or a certain heaviness and Andy and Ross know what I'm talking about because I've

said it sometimes, it helps. It is not good for new people, you have to be much than, and much more God-like. Life is going on and in daily life you have to work, you have to understand it, you have to have a certain strength for that of course, you have to tell people: what are they up to, what do they want, why? And then, with that, now don't you think maybe such and such and don't start too soon about it. You have to observe, you have to be impartial. What do they want? And really they do not want anything.

I was sitting today near a school building for some teacher I had to see and there were boys walking around, nice lengthy, lanky boys, full of fun, full of this that joke, fighting a little bit, coming up, going off a little, sitting down and being argumentative. I was sitting very quietly on a chair and watched it. And it went through my head: how could one ever teach such young men, fifteen, sixteen, seventeen years old, how could one teach them the value of life? With all this boisterousness and this veracity, this marvellous life that comes out in all sorts of nonsensical forms probably sure that they're educated, I know. Sometimes standing on a street corner, sometimes going to a drug-store, to a movie or maybe TV or whatever and the environment they happen to live in, but there was something very lovely and beautiful in it. And if that could be taken and at the proper time maybe harnessed, or at least be lead or guided how wonderful it would be! In connection with that I would suggest if Friday can be like that, that kind of a lighter evening it would be marvellous for those who want to talk and explain. And, as I've said many times, you'll find out how little you know. But Sunday, work together, think about that. Clean a house, go and help someone who needs this and that, paint, wall-to-wall carpet for Margaret or some paint can that is spilled and has to be scrubbed away, some meal that has to be made, Andy in his work shop with a few people, maybe make something, carpenter work, paint, work on a recorder, I don't care, bird cages, flower pots, as soon as there is flower, garden, many people work in that flower garden, you work together, you don't talk too much. You talk only when it is necessary that you ought to put this hammer here or the nail is

crooked. Oday. One understands that.

But both of you, you have dexterity, you can talk, you can teach, you can help them. Make that place into a work place. Don't go to the mountains, don't go take a picnic. Work physically like we try sometimes in Brewster. To work together also. Find something else to learn that isn't here, do it somewhere else. As I say, help in building somewhere if so and so wants to do that. Plan for it and include the women. Let them do what they can even if they sit and knit while you are working, it is already a good activity. Don't exclude them. They take care of food of course if it has to be done right. On this. Not burnt. A little expense, scrape it together. When you make frames for paintings or so -- sell them. See that you make something for something, for a definite reason to utilize what skills you all have. And you must get together and do it, and do it for the sake of waking up so that as a group you are reminded when you work together, someone is working and he is stupid and you are so clever because you are awake. Or maybe the other way around.

As I say, don't talk too much, you can talk a little at the beginning, you know I do it sometimes in Brewster in order to help remind one after it is over talk a little if you want to, good. I don't, I don't care about that as long as it is not done. You see we have now the third floor of the place where we are with the second floor is the loft with the office and what I want to use for movements also. That is where we have two groups, it is a very large group, we can get ~~maybe~~ sixty, seventy, eighty people in there with out too much trouble. And I have another floor above. And the floor above is ~~another~~ apartment of two rooms and a smaller room with a kitchen and a bath. But the sole reason for renting that is it fortunately came free and on one of the tapes I explain it to the people in the Tuesday group primarily, I did it once and ...is it the end?

Q: Oh, no. Not quite. Oh no, we've got fifteen minutes yet.

Mr. Nyland: Oh. But, I explained what I really had in mind with that. For the

index work has to be done. There's a little bit of a platform outside that's going to be a garden. There's going to be back room which is quiet, it will be a library, someone will be librarian, some will have to take care of the books etc., etc., and people can come in during the day if they are honest they can have a key, they can sit, read, talk if they want to with a few, meditate for an hour or whatever and go out. They can come in and work on the index, they can come in for lunches, we will have lunches there where people will come and bring their own little sandwich and I will come down downstairs, we sit and talk for half an hour, three quarters and so on, then we will have to make coffee and prepare and wash up and... that kind of activity. And I've made a rule that those that come down there will know that it is a place that has to be maintained for a certain reason, a sacred place. I call it, even sacredness. I wanted to keep something alive that ought to be kept alive and it is worthwhile and is there now the talk that one has among them should be restrained too say the least, and only have to do with, if you are with, a certain way of really being alive, interested in living in the right way, not superficial, not little talks about I have a wall to be up there and I saw an accident this morning, no better way to talk, not talking any body. If you want to talk talk about work in general. Talk about life from the standpoint of work but otherwise don't talk at all.

My aim with that is to give a little reason. Fortunately the people on the top floor, they come to the groups so they're very interesting. Almost I would say accident that they happened to be there and happened to know something about Gurdjieff and Ouspensky. As soon as they found out they came down. They're devoted, thank God they are. They're just such lovely people. Man and wife. He is artist, he's working at a gallery or so, and as one of the first things, didn't dare to talk about it, and one came in, wanted to see this and that and then he got... and says, "Oh yes, we have," he looks at his wife, "we have a piano. It doesn't use it any more, she used to. And

for two years it just stands there. Could you use it?" So he says, and "can I help you to buy some things from the grocer, because I have and I go out and, can I buy something for you and bring it?" "And I bake some bread, and can I give you some bread sometimes?" And he says, "What would you like -- hard or soft?" And I say, "Soft." And he would turn to her, says, "Soft."

So two days later I get a nice loaf of bread which is still warm from the.. you see? This marvellous thing. Here are new people. They don't know much. They know, they have read Guspensky, a little bit of Gorkijeff but they do know something and something has been touched in them and "Thank God," he says, "for seven or eight years after Guspensky died it rested. Now all of a sudden for some reason or other it starts to grow again." They came to Missa Evening on Friday. It's just something that is so beautiful and lovely when it happens to be touched like that and, fortunately, they're in that house. So here we are, it is our house now. They ran downstairs, the furrier, he isn't there anyhow during the evening but we have no fear of anyone coming in or doing certain things that are not right because there are the tenants, all of us know, belong together.

So here is the beginning of a nucleus of something that might grow and also I want in that, on that third floor people to get together and work. I have a beautiful wire saw, we can make frames for paintings as I said before. Maybe we can do some book-binding, maybe we can do some weaving. Maybe we can do some special kind of work that has to be done. Who knows what it will give. It will grow but it has to be started. You see this is the kind of thing that I have in mind. John Bucher and in Berkeley, good is the house, they can build, they can work on it. In Boston they have a house where we meet which needs repair, painting and help and so forth and Bill Kline ( ). Also good. We have this little house now placed in New York and in summer time we'll have Brewster again. All the time and particularly as yet cannot do as yet any movements, all the time work in life has to consist and be fed



from two sources. One is your intellectual discussions and meetings with introductions and feelings. And the other is physical work, with introduction of wish to want to work. And you do this, you offer an opportunity for many people. But they must know about it and you have to tell them, and you have to make it attractive and even if they come for a little while just to learn a little skill. You have among you enough skill available and you can teach, and you can learn to teach gradually what to do and then it will help to bring a few people together. Maybe we can talk about Gurdjieff sometime. You know.

It will take some time but these things have to have a long range program. And I think you have to consider and think about it, talk about it, you have your own ideas, you know what is applicable here, it may not be just the same as in New York, I don't know and I don't pretend to know but for you all life has to come. With more life and how to do it, let's talk about it, what may be the best we can talk about it while I'm here but at least I'm glad we talk about it now because now we can start thinking about it.

The difficulties that are in the way, I know them well enough, we have them also. The different people like Jim, let them stay away. There's no reason for him to come to a group. See him once in awhile. He's poisoned. Because of that Barbara and David cannot come. They must have freedom to come any time they wish and it must need not be they cannot come because Jim was...that was good in the beginning, it's over now. Whatever it is with Jim, we will talk about it, I don't know the latest maybe but whatever it is maybe Jim can be helped in some other way but not by almost I would say spoiling the unity of the group.

You all belong together, as we are here now. Maybe Sonny, Sonny was a little later also but here we are. This is really your work and now you must build it, you must make it much more of a nucleus which starts to radiate. A nucleus is very good you know in an atom as long as the atom is only required to stay on its own path and even if the atom describes a little bit the air-

conference around something. You see, everything remains stationary inside and still it may be moving to the outside. When you have electrons around the nucleus it is all right and they have their own little path, but the nucleus itself also has a function and so have all the electrons in different layers around such a nucleus. And the division between such layers is always the quanta which divides them and the progress is always that one understands that from one place to another a certain amount of energy is necessary to be instilled. Andy said it is about lasers or masers, very interesting you see because it is one three, two. It's exactly what Gurdjieff says about the higher and the lower and settling as it were for the middle. That idea is that you have to do something. Now you take material from ordinary life and you place it in the middle where you are. It is really like that. And it can be done because there's really no, no question about it in my mind. And you have to write no more what you do because maybe with the little bit of more experience we have had in New York it may be useful that you can profit by it and eliminate some mistakes that we have made and still are making. Apparently the larger group to work with causes more possibilities because of that. It is up to you to make it much, much larger. It must grow.

Well, that's as far as Tuesday and Friday is concerned and Sunday. The other days whenever you can get together, if you have a tape that has to be copied, Andy is busy and doing that. It's necessary, sure but a lot of time goes with it. The catalogue the resumes, everyone has to help and contribute something to, you each have a way you can. It must not all come down to one man and if it happens to be Andy or Ross, they have to delegate it and say: here, do this, do that, come and help me with this, you copy it, or you make a resume, or how about it, where is it? This and that. You know you have to delegate and at the same time work with people. It's not that I'm saying that you're not doing it, don't misunderstand me, I'm not criticizing anybody. Never. It's simply because I know how difficult things are and I've gone through the

will so I know what I'm talking about. But I only try to remind you of something that could be and is as yet sufficiently evident. And I hope that it can start to grow in that way and that I can help you for your own good. That is the important thing, it is for your life, it is for you, your possible development and your understanding and your feeling in in life what is still here and there a little empty. Or perhaps not entirely unexplored. Then it can really start to grow because it will help. The possibility of a sphere without any openings. It's the totality of that kind of knowledge which, you might say, which fortunately has come our way, that that can be assimilated by us so that we in turn again become a living replica of that wisdom, wisdom of the ages.

Well, that's as far as we get with the reading. Ah, we better not read it any more.

I'm sure this is the end.

Q: It looks like about two minutes. Not much.

Mr. Nyland: All right, then we go to bed and we see each other whenever we wish from tomorrow morning. I'll be here, I'll sit in this chair. You can exhaust me, whatever you like, you can do with me like putty. All right? Let it be like this. If you come and want to talk, you come and talk. All right, all right, you know. I will be here.

Have you any special plans for tomorrow?

Q: No, we don't.

Mr. Nyland: Good. Then we talk and whoever wants to come, come. And questions, maybe tomorrow afternoon we play a little bit, would that be fun? Tomorrow evening if other people, I don't mind, if Jim wants to come tomorrow evening, but we'll talk about that. But we can then really talk about, not so much about organization but about work; clarity about work, the differences you have, the little obstacles or the big ones, or tasks, what you should do or how to attack it, the reason why one, one wants to work, ought to work, and can work

understand why it is that one cannot work and even though one wants to, why is it that one cannot do it?

wants to, why is it that one cannot do it?

Well we'll talk about that tomorrow. Ross, also you're question that you bring up once in awhile, maybe a little more clarity will help.

Q: I hope.

Mr. Ireland: Yeah. It will place it I think. At least we can talk about it.

Q: I've got problems written down so that I will be reminded to ask them.

Mr. Ireland: Yes, you better write them up on paper because I'll be ( ) too.